M 1891

Group IV

Westtown

Friday July 24, 1970

PART ONE

MR. NYLAND: So we'll continue in July and August with the kind of freedom which I've said that--which I hope will build in you a Conscience. I believe, of course, that building a Conscience is more important than making a name for yourself. A Conscience belongs entirely to you; a name becomes your identification with the outside world. Even if you do certain things quite right, as far as Work is concerned in activities, it is not as important as the building of your own Conscience.

Your Conscience will be, for you, your guide under the light of an 'I', an intellect, which will be just sufficient to help you to get across the FA bridge for Kesdjan; because for that you need very little intellect. As far as your name is concerned, as far as the reactions are concerned in the world, in Warwick, in wherever we happen to live, it is very secondary. I emphasize it, of course, as a necessity because that is where you will derive energy from. The total amount of energy which a man gets he will receive through his Conscience. He will first exhaust his energy in relationships with ordinary life

by keeping his feet on the ground. He will extract from ordinary life as much as he can extract; as much as it is possible for him in his capacity to digest and to take. It is important, of course, that the beginnings is one--of one's Conscience emphasize ordinary life, because on that will be based the gate of Conscience.

Conscience is a gate through which you enter. You go from this Conscience into a certain state of equilibrium within yourself made up, partly, of essential values and partly values which do not in the beginning belong to you, but which you wish and which will be given dependent on your performance in the outside world. I don't think you ought to make a mistake about that, because when you pray it does not mean that God will listen to you. He only will listen to a person who starts to be sincere in his ordinary life; and it is ordinary life that will give him the beginning of his enden--energy for the building of a Conscience within. But in the beginning there is very little Conscience of that kind that can be built even, and you have to do with what you are; and for that reason one starts to learn, to find out what is it, really, that we consist of; what are our tendencies and characteristics, and what is this that we call a personality which walks around with one's name?

Self-study: to find out first, in honesty, what it is, and to admit that things are not the way, perhaps, they ought to be but they cannot be changed as yet. Conscience is really patience. It is a wish which is extended over a long period of time, and Conscience helps to maintain the wish. From this comes, of course, hope for the possibility of that what is potential in one to come out and really be presented to the rest of the world, whenever it is required. And your Conscience will be able to tell you when it is necessary and when it is not. One becomes

completely master of one's own development under the influence of forces and energies which come from different layers above one. Again, I say 'above' - that what is away from the Earth, and that what is--what is higher than we are. We have to become familiar with the fact that Life exists everywhere and always will exist, and that we, in our poor little body, happen to be part of that Life. It is not an assumption for any length of time. In the beginning, it is, because you won't believe it; it is difficult to recognize Life in other people. All you see is the movement of a form or the expression, by means of a thought or some words. But to be able to be free from what we really, essentially, are, and to see their expressions as separate - sometimes linked up, sometimes not at all - that kind of language I call 'emotional language.'

Emotional language is very difficult to come by because it has nothing to do with feeling; and we make always the mistake, thinking that feeling goes over into emotion automatically. The emotions we talk about - which belongs to--which belong to Conscience - do not go over like that. They are not just deepening of feelings. They are an introduction of an entirely different accent. I say many times it is the emphasis of the <u>other</u> part of Life which becomes apparent in an emotional state. One separates oneself completely from other forms of Life, and the emphasis is on the other forms. This is the way to enlarge one's world, and this is the only way by which a feeling can go over into a deeper emotion is by including the accent of the aim of an emotional state onto or in the direction of something that is not my own.

What is it really to lose oneself? You have to lose your love and affection for yourself. You have to learn to become free, free from all expressions of

yourself in which you use feeling. You have to learn to be able to express yourself without feeling first, and then you have to learn to include in your feeling first those that are close to you; those who you care for; those for whom you have a responsibility; those to whom you are grateful; those too who are for you helpful - in whichever way they are helpful, just the fact of being helpful; those who you care for because they have Life and want to express it - regardless in what form, because that is very difficult to judge what is right for a person, and only after some time when you have become acquainted, and that your emotions include such forms of Life.

The ultimate aim is, of course, so obvious: I have to learn to understand the totality of Life; and that we simply call 'I have to understand the concept of God.' I have to know what it is, within my life, to allow a certain higher form to be there - which is not me at all - in which I then can lose myself; and because of that I can find myself in that what is now, I call it sometimes, altruism as-- to distinguish it from selfishness. This one has to learn before emotional life can be deepened in the right way, and this one has to learn before you will ever learn the language of emotions. It is not just deepening of feeling you have; it's not a deepening in any one of the directions of personal, professional, or sociological life. It's entirely by itself in the private relationship towards your God and your Conscience. That is where it belongs, and from there it can start to spread out into different directions. But first you have to settle the affairs with your Conscience; and your Conscience, when it is a gate, will lead into the multiplicity of expression which does not include you in the first place.

You return to yourself afterwards, because you have a right to love yourself

as your neighbors. You don't have to love your neighbors more, and you don't know how to love them as brothers and sisters anyhow, because you don't know as yet what you do for yourself in caring for yourself because you don't know that yet. You make assumptions that you are free from yourself, or that you care in the right way, and that you are taking care, and particularly when one talks about the Five Strivings and the three which belong to the maintenance of a personality - don't let it throw you. Because the first three are the beginning of a preparation for the next two; that is the reason why--why one has to take care of one's body and feeling and mind: in order to make out of this unconscious machinery something that will be able to function Consciously and Conscientiously. Only for <u>that</u> reason do I take care of myself. The Earth does not demand it, and I can be as I wish on Earth - not in culture because there I have to follow what they tell me to do - but for myself there is inherently a desire to keep my body and my mind and my feelings clean; inherent. But I'm so damned weak that I don't stick to it even, and I follow constantly the line of least resistance because we are such weaklings. And we establish relationships which I think, in most cases, drag us down. And you cannot adhere anymore to that what is really a principle and what should remain a trait of your character - it becomes dirtied; and we don't see it.

This is really the greatest trouble: that we don't see where we are; but gradually, by becoming aware of the totality of oneself, one starts to become a little suspicious. And after some time we will start to admit it, and then returning to the private relationship of oneself, one can come to the Truth and sees oneself as one is, and then becomes aware of the necessity of opening the door

for something which is different from me. This, I say, is the step.

It is that kind of introduction of the quantum, that kind of introduction of Objectivity which is inherent in anyone outside of me because they are not my subjectivity. I receive from them impressions which I make subjective, but they, by themselves as a group, or as people on this Earth, are Objective for me - objects of observation even. And that is when I allow feeling towards them, because of the recognition of their Life, to enter into my world, then I let enter into my world an emotional Objectivity; and that is why the emotion starts to be deepened - because of this Objectivity: the inclusion of the Totality of All Life, including God as Father.

We have to learn a great deal with the Barn, with our activities. We have to learn to see the danger of losing oneself. We have to attend to ordinary business and at the same time we have to remember the foundation where we start from. We have to extract food from living on Earth, and walking with one's feet on the soil. But we have to remember that something is in one which also needs nourishment. And to be reminded of that, I hope that we can see Saturday and Sunday in that light - not just a day of hammering and using a shovel, but a day in which there is less and less noise within the inner inner parts of oneself, and that one approaches physical work with one's heart and the emptiness even of one's mind.

I hope we can have a good weekend tomorrow. We can drink to that.

(Toast)

PART TWO

MR. NYLAND: It is difficult to know sometimes which experiments are right, and if they have a certain result, how long one should continue with them. To have a large group of people and to try to adhere to the exactness - you'll excuse me, I have a little cold - and to try to adhere to the exactness of Work is very difficult.

Before one gets free from personal interpretations, one has to have a great deal of experience of the application of Work in one's own life; and then the personal application will be eliminated, as far as the personality is concerned, and the application will stand by itself as an experience of understanding. I said the other day 'comprehension.' It is the totality of Being which then, at that time, knows, understands, and comprehends. It can only be based on the constant application in one's life; and since one's life is different in the manifestation for each one of us, it will take a long time before you can find the words which express exactly the way you want to express what is your experience, because the experiences are not as yet alike. For that we have to have such patience; we try different things. I'm open enough to know how difficult it is to see the different results, to hear the different questions and of course answers; also the long conversations which sometimes are not necessary, from my standpoint; sometimes the unclarity; sometimes also having forgotten what we have talked about many times. But we are so limited in our own time, I know that. I've said it many times, I really cannot expect anything more than just to try to hold on to the seriousness of Work, and whenever there is an opportunity to tell what I think it is, what I believe in, and what I know by my own experience, so help me,

Gurdjieff.

If one could have enough of an image of Gurdjieff, if one could stand in front of a photograph, or read about him and hear about his mannerisms, every once in a while it will go through you: what kind of a man was he, and and was he really trustworthy, and did he make always the same impression on different people? Or were there many who could misinterpret him, and for which he left room, so that he did not correct the--the misinterpretation? And really to find out why the man lived the way he did, and what he then wanted to accomplish by means of his life, and having to write afterwards, whereas in the beginning it may have been an example like at a school - and even Prieuré was sometimes very messy, and it was not always clean, and there was also laziness and trying to get away with the least amount of effort. Don't think for a moment that the states in Prieuré were ideal - not even for Work. They were quite right to show oneself up, and also to find out, gradually - by the constant association with those people who were obnoxious, and, for oneself, becoming obnoxious for others every once in a while - that there was something in holding on together with an aim - not very clearly defined - but an aim that could be found.

When I think about Work the way we talk about it, and the meetings we have, and what we now have as Saturday and Sunday and working together; and also during the week a little bit more since there are people who come and want to stay here, and ask can they come and live in Warwick - and what will they do? In the first place always their ordinary affairs, and then the Barn. First ordinary life, and then inner life. And then inner life perhaps in discussion, and then perhaps in exchange of opinions; and then, in exchange of application of what

one knows oneself with someone, sitting down to give what is the background of one's own experience - dependent on what is--what one is as a personality - this time applying Work to the best of one's understanding. And we are in that state with all the different things that happen at the Barn and Amity and the new little Village - all of that represents something that you can take every once in a while in connection with your own aim, and you cannot take it all the time because you would be crazy if you tried. But take it when you can, and then when you take be honest. And don't expect too much and don't be impatient. I said patience is your Conscience; it takes that long time to develop one and to grow up. And day after day, perhaps with a little meeting, perhaps with just saying 'hello', 'good morning', perhaps with just sitting and looking at each other, or eating lunch, and there one is and one wants to remember oneself. Every once in a while, and for the rest - your daily life and your relation with other people, and whatever there may be with cars, with work you have to do, with the different things you have in relation with each other - what will you do with all of that, when the emphasis still has to remain on an ultimate aim of your inner Life? Because that you must not forget, that even if you do spend ninety per cent of your time and energy for ordinary unconscious affairs, there is still something that at times must give you a Light in your Work here; otherwise don't be here when that is not there.

Whatever you wish to call it - a development of your life, an understanding of it, a reason for being here - but there has to be at times an understanding that there is something which is truthful and honest; and not just a manipulation of different things because of different people get together, and there they are

spending a little money and seeing whatever can be done cheaply. One is not cheap here. One cannot afford to be cheap, because that is what I said the other day - it's like a rotten apple, it will be eliminated in time, don't have any fear. When one wishes to Work, one wants to Work. And maybe not early in the morning and maybe all kind of tasks are not good for you, and select what you can in your own task and understand the task, which is that it gives you an opportunity that something can wake up to you - not the fulfilling of the task, not to go through all kind of rigamaroles in order to do that kind of a task. It is you as you are, with that what you might become and what is now potential; that you make a little bit of that potentiality available in your daily life and in your task, when your task happens to be in this life. Don't be discouraged, but at the same time don't be angry. Don't be re--resentful or rebellious.

The Barn can only offer what it can offer. What is a building as building made of so many two-by-sixes and lumber - that's all. Enclosing a certain space in certain dimensions - that's all for the building; and still it can be symbolic. Your body - it's made up of bones and flesh and blood and you feed it food and air and impressions - that's all. That's all you have, and it's different for different people but that's all you have and that's all you ever will get. And then it is up to you to see what to make of it. Like when you have a piece of lumber and it is rough, and you want to plane it and file it and sandpaper it - that is your work to the piece of lumber to make it more useful, or perhaps even more beautiful. That is what one does with one's body in order to make it presentable for a certain purpose and aim. 'By the way' one does things for Earth in order not to get into trouble with Mother Nature so that she is calling you back

and say 'you have forgotten something.' Pay her, it doesn't matter, pay her whatever you can pay her; it's just nothing, a couple of pennies. But what is important is something that you want to grow up with now, when Mother Nature prevents you from growing further. You tell her, 'I have no more interest in that, I have my own life, I must live it, and I know by experience what it can give me.' And those are the facts I want in my mind - not ordinary interpretations and rationalizations, associations, whatever I call my mental functions. I cannot rely on them.

I want to have something solid, very small. Heaven's sake, even if it's only the head of a pin, but angels dance on it. This is what I want for myself, something that is that kind of reality. That then when I talk about it or when I feel it, when I know it is there and it lights up a little, and it gives me encouragement so that then I say 'here it is, I must Work, if I can now. Let me see, can I?' To be honest about the attempt, to see if, at such a time, you really can do something. And maybe you cannot. And be honest then don't - don't do it. Don't waste your time. It's better to spend it for unconscious activity, instead of trying to make a little attempt in the sense of Consciousness without any result whatsoever, and with rebellion in your heart and hate somewhere formulated in your mind.

Because I know how this Barn is, and I talked about it last Sunday; and I know what people are because I know what I am. I know very well. And when I say these things I mean them, because it is my life that I give - to some extent at least - in order to help you to see what is still available, because if one has patience, there is something that can start to grow and grow and you must really attend to it. I have no objection to put back the after-meeting on Monday,

if it is helpful for you as nucleus. You have to decide such things. I say you make a mistake, because if you continue then it is the wrong road. So I stop it. It's enough. After I've stopped it, you can go ahead again.

I've asked Peter to return to those who have sent in their music, to give it back to you. I don't want it. All I wish is for those who play to have the right attitude towards that music. And I'm sorry there are still people who have been so late, and some not at all, in telling me or Peter what they had. I would swear at that, 'Goddamn you all who did that!' When I ask honestly for that kind of information, that it takes you so goddamned long to send it! Who do you think you are that you can oppose this kind of request that I make for the sake of maintaining value in music! Who can tell you, you can tell me about my responsibility? But now you can have it all back with a little note, 'keep it sacred', and don't just let it be copied. It is for you only. And then you can play to your heart's content, because I would love you to play right and to learn it, to learn that music correctly! There are many mistakes everybody makes whenever they play. It's very difficult really to play it. I'm fortunate, I've heard de Hartmann play it, and that I simply take as a measure. And I am sufficiently musical to remember.

But also for such things you must help. You must not go against, rebellious as you may like to be. You come here to wish to Work, don't you? You come here to try to find out what is the meaning of Gurdjieff and Objectivity. And it is given to you in a certain--certain kind of a form, and maybe you dislike it heartily. Then don't stay. When it has no meaning, there is no sense. But when you can use it, it's there to be used, I've said it so often. It is not me. I don't give a damn about it. It's your Objectivity; you want to wish, you have

to grow up. I don't grow up in your life, I have my own. I will try to take care of it in my own life, and I simply just tell you a little bit about it, in all seriousness, because that you must understand.

So this is why there are also Saturdays and Sundays. This is why there is even a little music with a little talk, talk, talk, again and again about Work, about the seriousness, about 'I', about Objectivity, about Simultaneity, and about Impartiality. - all of that comes back again and again and again ad infinitum, in greatest monotony, and still you need it because you forget. You forget many times. And pray to God that you won't forget that much, and that at least at times you can try to be honest; and that then you can Work together with each other. Let the nucleus do what they can, let them find out what is needed for them for their development, and then let them allow whoever can help them for that purpose; and then have a good Monday evening, so that you really can talk about Work and not too much about - I've said it before - psychology. Just simplicity of Work; come down to Earth all the time.

See yourself; acquire knowledge; find out what are you. See that you understand a little bit of yourself - your motivations, your thoughts and feelings which prompt your activity, which again produces in you other thoughts, this way, that way, by associations, as one is, unconscious, suffering in one's life, having to experience this or that, not easy. Hell, I know. But one go--and continues because, I would say, what else? You have to, but don't get stupid. Just hold on to certain things, hold on to the strength of yourself, and when you haven't got it pray to God if you can. Walk around. Tie yourself down with cords in order to make sure that your body is <u>not</u> going to move in accordance with its own wishes. Have you ever done that? To prevent your body from

fulfilling what it wishes, you tie yourself down in a knot, and you can't get the knot unfastened anymore! What do you mean, what do you understand of chastisement? What do you know about monks? What do you know about flagellantes? They are difficult kind of people, but they are really quite honest in them--in themselves, and there is a wish to profess that they love Jesus Christ for them in their life.

What is holy in your life? What is holy for every one of us when I talk about Conscience? What can you be with in silence? How can you talk at that time to that? How can you Work? How can you listen? How can you stop yourself from mechanicality, and arrest yourself, again and again, when you catch yourself in automatic forms of behavior and talk? Don't do it. Stop. Come to yourself. Wait. Have a little control. Don't let yourself fly off the handle. In small things only but do it, and start, and tomorrow, Saturday - it's a free day like I said last Sunday - you can do as you like. The whole goddamned day you can do as you like! If you come you will know why you come, when you want to do as you like, you will find out; you will also at times wish to Work, but you're free! I hope you understand that kind of a freedom - within the confines of the Barn, you can say within the framework of the group, that's right - it has to have a little bit of something that keeps you there, otherwise you might go off to Shangri-La, and there are no one-way tickets. One sells all of oneself in order to find the eye of the needle. One does that in time, when one is wealthy. It was too bad that Joseph of Arimathea had to be told that that was required of him, of the disciples. I've said it the other day: how honest were they with one unbelieving Thomas and one Judas who was an actor?

I hope you have a good weekend. I hope we have good weather. I hope everything will be good for you, so that even if you pray for it, you ask God to be good for you tomorrow, and for all of us. And let Him give us His blessing, like I asked for Sunday the blessing of my brother who died, and whose birthday it is on the 26th, and who has been with me all throughout my life. And I ask him never to leave me, because I wish to remember him the way he was for me, and still the way, I think, he is now, also for me.

To Gurdjieff. (Toast)

Goodnight.

END TAPE

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